42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
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and, if they consider them to be as valuable as that, it is their own business after all. The same may be said with reference to the beads: a single one, if very valuable in the eyes of the natives, may command the price of a carabao or water buffalo, from thirty to fifty dollars, while other ones may be had almost for the asking.

All these jars are earthenware of Chinese make, imported from China long before the arrival of the Spaniards; consequently antiquity is an important item in the estimation of their value. Jars that have been imported recently usually command a much lower price. A great many of the beads also antedate the coming of the Spaniards and were also originally imported from China. Actually, however, beads of all kinds have been put on the market and their origin is very often shrouded in mystery. Isneg plates are all made of course earthenware and have mostly been introduced from China; but, although most of them date from comparatively recent times, they are still of the same kind, shape, color and composition as those they have replaced, as may be proved by fragments occasionally unearthed in places formerly inhabited by Isneg. These people certainly hold fast to their old ways and customs; modern crockery is not to their taste. As the Isneg do not weave their own clothes, the latter have of necessity to be bought from outsiders.

During the *amómān* it is also decided whether the boy has to stay with his parents-in-law or not, and for how long in case he has to do so, which is the customary way. The number of years varies very much, as some stay three years, others from five to ten, and even in a few cases the husband never goes back to the house of his own parents.

No really important business can be transacted, of course, among the Isneg, without remembering the cravings of the stomach. In the ordinary course of events one or more pigs are slaughtered according to the social standing of the girl's parents. If they are too poor to indulge in such prodigality, a chicken will do. In both cases a dog may complete the menu, although this is not absolutely required. No special name is given to the killing and consuming of the chicken; but if one or more pigs enter the lists, the whole ceremony is called *pildáp*. Nevertheless in a few isolated cases, when the people are much too poor, the banquet is completely left out, and the deliberations are conducted on empty stomachs.

All during the *amómān* the men conduct everything that is connected with the *pildáp*. The *dorarákit* or shamaness does not interfere in the least.

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bamboo grass stuck in the ground in a slanting way. The *anitáp* is a very common tree; its flowers are white.

It is customary to place *xappidán* next to the last *bonóbon* (seedling) that has been transplanted, so that the tobacco may reach a strong and healthy growth. The *xappidán* is a herb, some eight inches tall; it is found in forested areas.

Other amulets that may be used in the *bakâú* (tobacco field) are:

Leaves of the *daúlá* (Cordyline terminalis [L.] Kunth.), the ti or palm lily, on account of their red color. The ti or palm lily is much used all over the Mountain Province in connection with pagan sacrifices, and the leaves play a prominent part in the ornaments displayed by dancers.

Talimúñay (Clerodendron sp.), a tall herb with beautiful red flowers and round leaves, growing in forested areas. It causes the tobacco leaves to become red when they are mature.

Padâyaw: A herb, some eight inches tall, found in forests. It causes people to admire and praise (*dāyáwan*) the tobacco.

Dalúyāg: A low herb, growing almost anywhere. It prevents the tobacco from being attacked by harmful insects and worms.

If, nevertheless, the tobacco field has been invaded by worms, one must have recourse to the *amrás* to drive them away. The *amrás* is a small herb with blue flowers; it has a very offensive smell and grows almost in any place.

Tobacco is one of the few products exported by the Isneg on a large scale and it is comparatively little used for home consumption: indeed, chewing betel is much more common than smoking. It is frequently resorted to, however, for poisoning fish, and so even low grades of tobacco are sometimes encountered in the *bakân*, for instance the *daméro*, a variety with large leaves, not much esteemed for smoking purposes.

When the tobacco has almost attained its full growth, the Isneg prune the stalks (*magkapún*), nipping off the buds that grow in the axils, and the younger leaves, in order to improve the quality of the older leaves.

As soon as a certain amount of leaves are completely mature, they are culled (*magátu*) by the women, who pick them with their fingers.

The first leaves to be gathered are the lower ones, the *anây*, which are not much esteemed: they rarely affect a smoker with giddiness. The *palâyug*, growing higher up, are considered the best.

with a row of feathers; a head band of small beads, *sajaban;* earrings, *lubay;* a necklace of larger beads, *ambusao;* red spangles hanging from back of the head, *bajuoyboy;* red spangles hanging on forehead, *pati;* small anklet beads, *pasag;* a bead wrist band, *sinali,* and a silver ring, *sankilat.* Her lips are made red with betel nut, *ma-ma,* and she makes a charming picture. The man also has a striking appearance, being dressed in his breechcloth or G-string, *abag;* red-embroidered black pull-on shirt, *baddo;* bag, *pulsa;* neckband with a handsome shell breast-piece, *bising;* and an ornamented head dress formed of red and blue cloth entwined in a turban, *linijot.* This is topped with odorous leaves.

The people have no knowledge of weaving or pottery making. They obtain their clothing, pots, salt, and other materials from Ilocano traders in exchange for their honey, beeswax, rope, baskets and mats.

FAMILY LIFE AND OCCUPATIONS

The people live in substantially constructed houses which have artistic lines. The usual size is about 20 x 34 feet. In building a house, the four long, sturdy corner posts and two central side posts are first set in the ground. They are shaped from some very hard and durable timber such as *molave* or *ipil.* On these posts the structure is framed with heavy, hand-hewn lumber. The timbers are so neatly hewn with miter, bead, feather, and tongue joints that they do not require further fastening. The roof is finished first. Three heavy, well-braced trusses rest on the posts. Their bearing, or upper sides are hewn into an outward bow which will shape the roof in an equilateral